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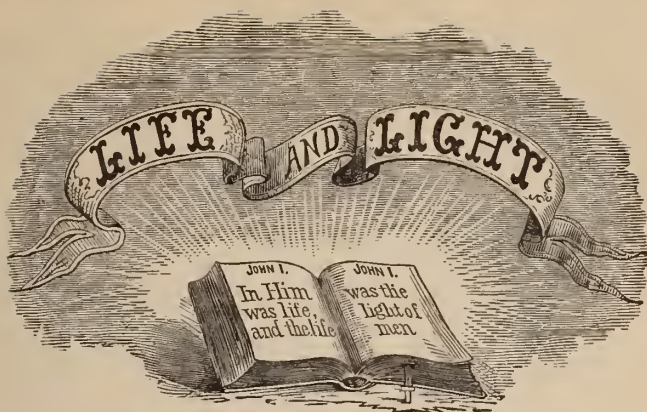
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## FOR WOMAN.

VOL. VIII.

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### GIRLS' SCHOOLS IN TURKEY.

[NUMBER THREE.]

#### BITLIS BOARDING-SCHOOL.

THE first mention of Bitlis in missionary annals was in the summer of 1858, when Rev. Mr. Knapp, who was then stationed in Diarbekir, was advised by his physician to spend a few months in the hills of North Eastern Turkey. Through one of the native helpers a house was secured for him in Bitlis, of which he took possession, with his family, about the first of June.

Bitlis is described as "a lovely town, nestled among the hills, which, sentinel like, stand around it on every side, varying from fifteen hundred to two thousand feet in height. It stands on two principal streams, branches of the Tigris, upon which are thirty-two bridges, and as many mills, and reaches to their junction—a spur of the mountain nearly separating one part of the town from the other. Both arms of the town extend two miles or more, while the buildings are scattered over the irregular and somewhat rugged surface, each house being supplied with a garden, and furnished with fruit and ornamental trees, giving the town the appearance of a collection of so many country-seats." The population comprises about four thousand families, of which fifty are Jacobite Syrians, one hundred and fifty Armenians, and the remainder Mussulmans. The climate of the city is delightful, the mercury rising no higher than 85° in summer, and not falling below 22° in winter.

The engraving on the opposite page is from a sketch taken at the summit of a rocky peak, two thousand feet high. On the east of the southern half of the city, Mr. Knapp's house (1) — near which are the Protestant chapel, girls' boarding-school and parsonage — is located, near the edge of the bluff that overlooks the river, two hundred feet below; while at the centre of the town (2) is an ancient impregnable fortress, one hundred and fifty feet high, and overlooking the many hundred trading-stalls and shops at its base.

Being so far in the interior, the place was seldom visited by Europeans, and the people were simple and ignorant. Some thirty-five years ago it was ruled by an independent Koordish chief, famed for his tyrannical oppression. The city was wrested from him by the Turkish government, and he was carried into exile, where he died about seven years since. Many a time the only apology for insult offered to the missionary or his family, while passing through the streets, has been, "O, this is Koordistan."

At the time of Mr. Knapp's first entrance into the city no missionary or Protestant helper had ever been in the city, but the Word of God, with its quiet, pervasive power, had gone before the preacher, and in some measure prepared the way for him. Some four years previous a young man had chanced to hear Pastor Simon, a native helper, preach in the village of Moosh, had bought a Bible, and carried it home with him to Bitlis. He read it carefully, and, contrary to the wishes of his vartabed, persisted in reading it, attending his own church as usual, and thus avoiding persecution. The leaven thus introduced had quietly done its work in the community; and as soon as the missionaries entered their new home, they were favored with many callers — men, women and children. Most of these came from curiosity, it is true, but their visits were considered of sufficient consequence for the Armenian priests to forbid the repetition of them, under the threatened penalty of being anathematized. Many continued to come, however, and among them were a large number of women, with whom Mrs. Knapp talked on the great subject of salvation through Christ.

The prospect for work was so encouraging, it was thought best that Mr. and Mrs. Knapp, together with Mr. Trowbridge, should continue in Bitlis through the winter; and there they remained, a hundred and fifty miles from all associates, without a physician, and entirely cut off from the outside world by deep snows. Beginning their work among the young, a class of about twenty young men was formed, and one also of girls, to whom Mrs. Knapp gave lessons twice a day. From this the work slowly progressed, and in the following November a chapel for preaching services was opened, — a pleasant upper room, — and on the first





BITLIS.

Sabbath more than sixty were present, one-third of them women. Then followed the first of a series of persecutions by Armenian priests, from which the Bitlis Christians have suffered almost to the present day. All who attended the chapel services were sternly commanded to desist; parents were told to withdraw their children from the mission schools; children were forbidden to read Protestant school-books; and others were prohibited from engaging in the employ of the missionaries. As a result of this effort of the priests, great fear fell upon the people, and the attendance at the school and chapel services were reduced to about one-quarter of the usual number; but it also had the effect of bringing those who were thoroughly in earnest to take a decided stand.

In one of the lulls from violent opposition in 1860, a girls' school was opened, but was soon given up, through the influence of the priests; and for a long time no women or girls had the courage to brave the exposure and contumely of being identified with the Protestants. The missionary ladies, however, Mrs. Knapp and Mrs. Nutting, — the latter having joined the station with her husband in 1860, — undaunted by these discouragements, by much persistence found their way to the women in their homes; and in 1864 there were fifty learning to read in their own houses. Some of these were also "taking, in some degree, their proper places as wives, mothers and sisters in the family and in the church, and were seeking in earnest their souls salvation."

It was soon felt, however, that much more effective work could be done through the regular routine and discipline of a school, and the desired object was gained at last in 1866, through very simple means. A Protestant family wished to betroth the only remaining unmarried daughter to one of the theological students. The latter refused to be thus engaged unless they first gave the girl an education. Her friends accordingly applied to Mrs. Knapp, to see if some way could be devised by which females could be educated. She replied that if there could be enough found to form a class, she would engage to secure a teacher. The desired number was promised, and there were some fifteen pupils ready for instruction. The school was under the charge of Mrs. Knapp; but as her health and family duties did not admit of her assuming the whole care, she was aided by the gentlemen of the mission, who gave daily lessons to the scholars.

In July, 1868, a company of missionaries, Messrs. Knapp and Burbank and their families, returning after a season of rest in this country, and the Misses Ely going out for the first time, sailed from New York, arriving at Bitlis Oct. 3d. A missionary writes: "I went three days to meet the party from America, and can assure you their arrival was an occasion of great joy to the hundreds



who flocked out to greet them. Some went running on foot at least ten miles. An hour out of the city, by a clear stream of water, on the green grass, they had spread a feast for them. It was a quiet, melting season, as blind Hohannes sung and led with his stringed instrument several hymns of praise, and the pastor led us in prayer. We mounted, and rode on to meet other companies. The children arranged themselves by the roadside, and sung the hymns they had learned. The feelings of our friends can better be imagined than described, as they contrasted this reception with the state of things ten years previous, when stones and curses assailed them, and there was hardly a soul who dared approach them."

In the following May, Mr. Burbank writes: "You have often heard of the persecution in this city, and of the attempts of enemies to stop the reformation. What has been the result of these efforts? Instead of putting down the spirit of inquiry, they have been compelled to yield to it, step by step, till large numbers among them have become Protestants. The vartabed is using every means in his power to keep these still under his control. He has allowed six literary societies of young men to be formed, in which, among other things, the Bible is read and discussed. He has established several schools for women and girls, and all who wish it are taught to read the Bible—not as formerly, only in the old language, but in the spoken language. The schools are free, the expenses being paid from the public treasury. He has established a weekly meeting for the instruction of such women as cannot attend school, somewhat according to his own idea, in imitation of our weekly women's prayer-meeting. By circulating the foulest slanders against the truth and its followers, he hopes at least to delay the time when the power of sin shall be broken here, and truth shall rule. Violence, where violence will do, treachery and flattery where they will do, are resorted to." In the same letter the writer adds: "Fifteen new members have been accepted by the church, to be united with them at the next communion. Seven of these are women, the first fruit of the sex here."

The next step in the history of the school was to procure a suitable building, where all the girls should be under one roof. The native Christians in Bitlis very generously furnished the site for a building. The Woman's Board appropriated \$425, which, with contributions from the Misses Ely themselves, was sufficient to erect a plain, substantial building, which was ready for occupancy in 1871. At that time it was thought best to put the school, so far as possible, on a self-supporting basis. As money was very scarce among those who wished to send their daughters, the plan was adopted of requiring each girl to furnish provisions sufficient for her own board. A school committee was appointed from the Bitlis

church, who made an estimate of the staple articles of food the girls would consume yearly, which has been used, without alteration, ever since. To carry out this plan, to keep account of every article brought in, to be ready to remind, exhort, encourage and stand firm in cases of non-conformance, was no light task. To present to the parents the advantages of supporting their daughters so as to win, and not offend them, to prevent them from relying on the missionaries for pecuniary aid, often required much tact and ingenuity. One instance is related where a brother came to the school to take his sister home to the village for the vacation. She expected to walk the whole distance—a two days' journey; but a heavy rain so washed the roads that it was impracticable. The brother, already in debt, with not a para on hand, felt obliged to go to the missionaries to beg enough money to hire a donkey to take his sister home. "Can't you bring a little wheat to us in return?" he was asked. "No," was the answer; "I buy the wheat we eat, and I am in debt; I really cannot." Not accustomed to yield at first difficulties, however, the teachers pursued the matter, till it was arranged that during vacation, the girl and her brother should gather broom material on the mountain, and make thirty little brooms for the use of the school. Cases like these, taxing ingenuity and patience at the time, in the end opened a way to promote the independence and self-support of the scholars.

In the rules and routine of the school, the aim of the teachers has been to follow those of Mt. Holyoke Seminary as closely as possible. The studies pursued are the usual branches taught in our public schools, together with Bible lessons, to which special prominence is given. Of the 'exercises of the first graduating class in 1876, Miss Ely writes: "Recitations, interspersed with singing and compositions, continued — with a few minutes' intermission at noon — from a quarter before eight in the morning till after five in the afternoon. During these busy hours the room was closely packed with a most attentive audience, some of whom had come three days' journey to be present. It was highly gratifying to notice the satisfaction shown on so many faces. Recitations on Bible study formed a marked feature of the day. There was liberty for any one to ask questions on any of the lessons, and many prompt answers were drawn out, especially in Kings, Isaiah, Acts and Romans. The valedictory, by one of the graduates, was very touching, and rich in tender, loving allusions to her school home, teachers and companions. Before she had finished reading it nearly every one was in tears.

"Rev. Mr. Knapp, with a most appropriate address, presented the diplomas to the four who graduated. Chords seldom struck on our hearts were touched, as we glanced from one to another.

and rapidly reviewed their histories, from the time they came to us, so ignorant, uncouth and unattractive, to the present, when, so greatly changed,—in heart, we trust, as well as appearance,—they were going forth pledged to bear light and gladness to their sisters in darkness. To our surprise an eloquent letter of thanks was read, addressed to us in behalf of the Protestant community of Bitlis; afterwards another was presented by the father of one of the graduates, in which he alluded to the 'pillars of strength' (his two daughters) that we had planted in his house. Addresses were made by Pastor Simon and others, filled with grateful appreciation of the efforts for the Christianization of the women and girls in this vicinity; and there were happy allusions to the motto of the graduating class, which was, 'God's book our guide; God's glory our aim!'"

Though the little Protestant community and the school at Bitlis have suffered from frequent persecutions, they have also been blessed with much special outpouring of the Holy Spirit, and three very remarkable revivals. Of one of these Miss Ely writes: "I rejoice to tell you that during the last few months we have had blessed tokens of the presence of the Holy Spirit in our school. In the latter part of February, an awakening began of such power and extent as to put our weak faith to shame, and lead us to exclaim, 'It is of the Lord.' We felt that preparatory work had been done,—seed sown,—but its rapid growth was unusually cheering to see. At first there were four or five girls specially in earnest in seeking Christ; but others daily joined them, and soon all the pupils except two or three gave evidence of a hearty determination to seek the forgiveness of their sins, and to dedicate their lives to the service of Christ.

"I never saw or heard of deeper or more heart-searching conviction of sin than many of these girls experienced. One of the youngest, a girl about eleven years old, was confined to her bed for two days, her illness caused by mental distress for her sins. Others had the same experience. They did not appear to be unduly excited, but sought to be much alone, for meditation and prayer. Our chief work was to point them to the blood of cleansing, and assure them that God already accepted the precious offering made for sin, and that they ought, without delay, to accept his perfect salvation. It is impossible to describe our joy in seeing first one and then another lay hold of hope, and exclaim, 'I do believe that God has forgiven my sins for Jesus' sake.' These words were uttered only after long seasons of self-examination and prayer."

The obstacles to female education are still so great in the vicinity of Bitlis, that it has not been thought best for the graduates of the boarding-school to attempt schools of their own in the villages, as

has been done in other parts of Turkey; there are three day-schools, however, in this city itself, taught by the pupils. One of these obstacles is the apathy and distaste for improvement in the women themselves. When trying to stir up some desire to learn to read, the missionaries have been repeatedly told, "Go teach the donkeys; if they can learn to read we can!" Yet as wives of native pastors, as Christian daughters and sisters, in Christless homes, and in many private ways, these girls are doing incalculable service, and laying the foundations for the larger work when the right time shall come.

With the trials and hardships of the people of Bitlis arising from the war during the past year, our readers are familiar. It is thought that the presence of the missionaries, standing so heroically at their posts, has saved the place from destruction by the Koords. But notwithstanding the outward surroundings, the school seems to have thrived. It opened in October with twenty scholars,—six of them new ones,—and had continued without vacation up to the date of the last letters received—March 2d. In December, Miss Ely wrote: "For ourselves we have little anxiety. Plenty of work is an excellent antidote for the blues. The conviction of being in duty's path, especially tides us over passages dark and long. The telegraph lines are cut in two directions; but the posts are more and more irregular, and may fail at any time; but the pathway of prayer, leading to light and joy unspeakable, lies ever open and serene, beyond all human power to molest." In the recent letters, she says: "I am happy to add that we have received telegrams as late as the fifth of February. The news given by them throws a stream of light on our former darkness. A glance backward shows a dark and dreary scene, but to our forward view the vista opens full of hope and promise." May their brightest anticipations be realized!

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## I N D I A.

### WAYSIDE TALKS.

BY MRS. H. J. BRUCE, OF SATARA.

WE left Satara last week, and after two days' journey, reached this place, — Patunn, — thirty-six miles away. It is a town of considerable size, but its chief importance consists in its affording a camping-ground for hundreds of carts engaged in traffic with the seaport, making it a grand centre for the dissemination of the truth in this region. Day after day cartmen listen to the literally new story of the cross.

A goodly company of merchants and high-caste men reside here permanently, and last Sabbath we had a large gathering at our tent. The Gospel proclamation had been previously made on several occasions in the village, and a desire being expressed for a discussion on the respective merits of Christianity and Hinduism, permission was granted on the condition that it should be properly conducted. On the Hindu side was a young Brahmin, who had studied in the mission school at Porna; and in the centre of the audience sat our good helper, Kassimbhai, quite ready to accept the challenge, and oppose error with truth. Among others present was the mamletetar, who is the highest judicial officer among the natives; but only two or three Hindus took part in the discussion. One, an old reputed saint, with a long, black mark on his forehead, who, we learned, had come for the express purpose of debating, soon yielded the preference to his more fluent neighbor.

It was a comparatively easy matter to ask questions in a random way, as these Hindus are accustomed to do; but it required more wisdom to answer them in a proper spirit: and it did seem as if Kassimbhai was helped of the Lord every time he opened his mouth. I cannot remember the exact questions and answers, but I will mention some of them as nearly as I can recall them.

“Why do you speak against our good Krishna, and exalt your Jesus Christ?” was one of the first questions.

“The character of Krishna, as delineated in your scriptures, will not bear the test,” replied Kassimbhai; “it is found wanting in the qualities that belong to God.”

“What is the meaning of Almighty?”

Kassimbhai gave a simple definition, and his opponent replied:—

“Then God can do all things; he can sin as well as anything else.”

“He cannot do what he does not choose to do,” answered Kassimbhai; then, as the Brahmin still insisted on his point, he used an illustration very forcible to the Hindu mind, saying: “How absurd it would sound to say that a Brahmin can eat meat, when the very thought of it is repugnant to him. How can he eat it without the disposition?”

“If God is all-powerful, he can do anything, good or bad, as he chooses,” reiterated the Brahmin.

At this Kassimbhai turned to the audience, and said; “Do you hear what this man says? According to his idea, there is no difference between sin and holiness! There is no use in appealing to God when taking an oath. It makes no matter how many false oaths a man takes; there is no heaven and no hell—no difference



between the wicked and the righteous. All this you must believe if you accept his statement."

Several irrelevant questions were asked, implying that Kassimbhai was supposed to be able to answer any question on any subject. But he replied:—

"We only know what God has revealed to us in his Word. There are many things we do not need to know, and we are not informed."

"Where is God?" asked the Brahmin.

"God is everywhere."

"Is He in that tree?"

"He fills all space."

"Then God is in me, and I am God."

"No, you are not God."

"What am I?"

"You are a man. Because God is in every place, it does not follow that that place is God. Because the wind is in the tent, we do not therefore say that the tent is the wind. In a special manner, God is in heaven."

"Where is heaven?"

"We are not told just where its locality is."

Questions concerning the incarnation of Christ were proposed, and it was remarked in reply, that commentaries were written by his enemies while he was living on the earth; and from the Scriptures and other books, abundant evidence could be obtained that the Christian religion was true. Then, holding up the Bible, Kassimbhai said, with earnestness:—

"We bring this Book to the same standard to which we require you to bring your scriptures. If you detect a flaw, anything unworthy of God, you are at liberty to reject it."

The discussion was allowed to continue until a good many points had been ventilated. This is apt, however, to be a profitless exercise as regards personal salvation, for generally the opponent thinks only of entangling his adversary in a discussion. Mr. Bruce closed with some practical remarks, saying that in this discussion, which might be prolonged indefinitely, the main thing had been passed over very lightly—the fact that we are sinners, and need a Saviour. It seemed as if Kassimbhai's readiness in rendering a reason, together with the final summing up of the matter, could not fail to make some good impressions on the people; and though they would have evidently been glad to remain longer, it was felt there was danger that the good effects might be dissipated by further conversation.

# Our Work at Home.

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## THE EXPERIENCES OF THE HILLSIDE CLUB.

BY MRS. M. B. NORTON.

FOR GIRLS.

NEIGHBORS who rode by the quiet farm-house, marked mournfully the path which led past the neat door-step where so often they had received cordial greeting. The white curtain fluttered from the chamber window as of yore, to meet the branches of the rose-tree and the tendrils of the creeper; the scarlet salvia nodded gracefully in the breeze, and the white chrysanthemum was starry with welcome. It was hard to realize that they would never meet the mistress there again.

But motherly hearts thought first of the daughters. "Poor Sarah," they said; "how she will miss her mother! Poor little Carrie, too!" Though Sarah often instinctively reached out for "the touch of a vanished hand," and longed "for the voice that was still," she knew where to go for help and strength, and she found it. She would no longer give herself up to bitter mourning for her who was gone, but seek to catch her mother's spirit and emulate her good deeds. So she pondered as to where and how to begin.

Her eyes fell on the little book-ease behind the vacant easy-chair. On the shelves there was a scanty store, for the volumes could soon be counted, and their titles were familiar as household words. But one of the late arrivals was a full set of *LIFE AND LIGHT*, in green and gold. The mother had loved them well, and, dying, had bequeathed them to her daughter. Sarah took down the first volume, and opened it at random. "Oh, how it aches here," she read. She might have used the words herself, but here they were written down from the lips of a poor woman in far off India. She read down the page. "Nothing you can say will take away this ache," the woman in the story reiterated. Here was trouble like her own, but the sustaining help and strength that she had found were all unknown to this other sorrowing woman. Could she not do something for these heart-aches which knew no remedy? There must be some little thing she could do, and she would begin at once.

That afternoon Sarah called on a half dozen of her young friends, and asked them to join her in a little missionary club. They would

have done anything for her in this season of sorrow; they were glad there was something she had asked of them. When they had all gathered at Sarah's home the next Wednesday afternoon, there was a moment's embarrassing pause. It cost the young girl of eighteen a sharp struggle to read calmly from the Bible, and to kneel with her friends in prayer for divine guidance and blessing. But she found herself unexpectedly led out in longing for those whose sorrows were so heavy and so many without a Saviour, and her love for Him was quickened and intensified. When she arose, it was with a radiant face, and a heart more forgetful of her own sorrows than it had been for many a day.

No one had anything definite to propose at first; but, little by little, their interest warmed with the bright thoughts and good suggestions which discussion elicited. They agreed that they would first use the means within reach for information, as to what had been done and what present efforts were being made for heathen women. The words, "Oh, how it aches here!" kept ringing in Sarah's ears, and she told the others the story, and where she found it. At this it was proposed that each one should bring something from *LIFE AND LIGHT*, for the next meeting. Sarah suggested that as they wished to get clear ideas of the progress of the work, they confine themselves at present to the first volume, where she had found the story that had interested them so much. A moment's thoughtfulness sobered their enthusiasm, for a full set of *LIFE AND LIGHT* in bound volumes they had never seen except on Sarah's book-shelf that afternoon.

"I never saw a bound volume of '*LIFE AND LIGHT*' before," said Martha Price, in her out-spoken way; "how am I going to get anything?"

"My mother has always taken it," said quiet Mary Waters, "and I think she has all the numbers, though they are not bound."

Hannah Tracy's eyes twinkled as she inwardly remembered her last week's permission to explore the garret for old paper, and the great sack full she had rejoicingly tied up that morning to await the coming of the paper man. She knew that there were dozens of lavender-colored pamphlets there, with the avails of which she meant to buy a nice box of initial stationery, and have a margin left for Christmas gifts besides; but she must deny herself for the poor heathen, so she might as well begin. She only said, "I guess I can find some."

Eliza Brown was a general favorite. Her sweet face and clear brown eyes showed a touch of crimson in the one, and a shade of trouble in the other, as she said, "We have never taken it at our house;" but Sarah quickly interposed, "My copy will do for both."

Helen Chase's mother had always taken two copies, one to lend and one to keep, and hers would do for Harriet Mason, whose mother "felt no interest in such things."

So they parted, to meet for an hour in the same place one week from that day. Sarah was not without some anxiety as to whether the time of the next meeting would be all occupied, especially as they had agreed not to bring any printed matter. "Reading is so prosy," the girls had said. But she had a new subject for prayer that week, and as she studied her *LIFE AND LIGHT*, she began to think there was more of interest than they should be able to tell in one meeting. So when the time had come, and the opening exercises were over,—not so much a trial this time as the last,—she thought best to inquire of each in turn what they had found, and to note it down on a sheet of paper before they should begin. When she had asked all around, and written down against the name of each, the subject she had found most interesting,—glancing at the clock, whose hands pointed to twenty minutes of three,—she said: "Our hour is nearly gone, and we cannot make even a fair beginning on this list this afternoon. Let us plan a little. We have agreed not to read any printed matter,"—

"Unless by suspension of the rule," interrupted Hannah. "There might be something we should very much wish to hear, you know."

"Very well, unless all agree to suspend the rule," continued Sarah, seeing assent in all the faces. "But we can all tell what we have read, and I think we can each write one or two papers in the course of the winter on the topics you have named, or others."

This, of course, precipitated some emphatic demurrers and much discussion; but the majority finally agreed to try to have one paper each week until Volume First, which was to furnish their material, was exhausted.

[TO BE CONTINUED.]

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### MAY MEETING.

NOTWITHSTANDING the rain and the absorbing exercises of Decoration Day, an audience of about four hundred ladies gathered in Mt. Vernon Church, Boston, on Thursday, May 30, to attend the Quarterly Meeting of the Woman's Board.

Mrs. Bowker, presiding, read from the sixth and seventh chapters of Daniel: "For He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end." "And there was given Him dominion, and glory, and a kingdom, that all people, and nations, and

languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." The privilege of working with Christ for the establishment of his kingdom, was brought out in all its attractiveness, and the joy described with which its coming would be hailed by every Christian heart through the overturning and overturning in the nations of the earth. The duty of faithful, active, loyal service from His acknowledged children in the great undertaking was strongly enforced—a service which should count no sacrifice too great, and nothing too dear to lay at his feet, while ascribing to Him all the honor and glory.

After singing the Hymn, "Joy to the World," prayer was offered by Mrs. E. C. Cowles, of Ipswich.

The report of the Home Secretary showed a favorable condition of the work, both at home and abroad.

Miss Carruth, Assistant Treasurer, reported the receipts since January 1st, as follows:—

General Funds, - - - - -	\$24,977.93
Female Department of Armenia College, - - - - -	347.44
"Life and Light," - - - - -	3,385.00
Weekly Pledge and Leaflets, - - - - -	54.93
Legacies, - - - - -	4,363.33
Total, - - - - -	<u>\$33,128.63</u>

To the report Miss Carruth added the following statement: "For the first time in our experience of ten years, we are obliged to call your attention to the fact that in this statement of receipts, there is a falling off of \$7,600 from the sum received during the same period last year. Of this over \$4,000 is from our general fund. We hope that our pledged work will be fully met, but we have serious apprehensions for our contingent fund, which is to meet the requisitions upon our treasury for the unpledged work, outfits and travelling expenses of missionaries, etc., which amounted last year to \$15,000. With a moderate advance in contributions from each Branch and Auxiliary, we may reach an aggregate which will make a deficit at the close of the year a thing not to be expected. But without an application of our need, and an earnest and loyal effort to make it impossible, we fear the result."

The first speaker was Miss C. O. Van Duzee, of Erzroom, Eastern Turkey, who for eight years has been laboring in this ancient city—more than fourteen hundred years old. Her work has been of a three-fold character—Bible-work, teaching and touring. Personal visitation from house to house, to read and explain the Scriptures to the women, is a most important department of labor. Although



the Bible is read in the Armenian churches, it is in a language which none can understand. The women sit in a high gallery in the rear of the church, and spend their time in idle gossip while the service is going on. In their homes, however, where no gentleman outside the family is allowed to enter, the missionary ladies may sit beside them and open to them the Gospel, which alone can lift them from their degradation, to the position of true wives and mothers.

The second department of work is teaching. When Miss Van Duzee first went to Erzroom, schools for large girls were unknown. The little children were sometimes gathered for instruction, remaining in the school-room from sunrise to sunset. The teacher was present or absent, as suited her convenience, and often availed herself of the assistance of the scholars in her household duties. A school for older girls, after encountering much opposition, was finally opened by the missionaries, and the people are now beginning to recognize its advantages, while educated Christian girls are going out from it to teach their country-women. Touring by the missionaries is the third department of work. A description of the homes visited was given, showing how devoid of all comfort they are. In these dingy places many meetings are held, twenty or thirty sitting in the cold for an hour or more to listen to the story of the cross, many of them hearing it for the first time, and some of them for the only time in their lives.

In closing, a touching tribute was paid to Miss Nicholson, who gave up her life in a service for the sick and starving while the Russians occupied Erzroom.

The singing of a hymn was followed by an address of great interest, by Miss C. M. Strong, recently a missionary in Monterey, Mexico. She gave a description of the picturesque city of Monterey, with its low Spanish houses, its gardens of pomegranate, orange and agnate trees, its quaint old cathedrals, its narrow river,—the Rio de Ojo,—lined with washerwomen, the burden-bearers of the country, as are so many Mexican women. Their homes were described as places for men, women and dogs to sleep at night, for vermin and poisonous insects, for dampness, disease and death.

The importance of bringing the women to live true Christian lives was dwelt upon, as their influence in religious matters is very great, and they are among the greatest hindrances to the advancement of the Gospel. In the many dangers by which she had been surrounded, much strength and comfort had been derived from the assurance of the prayers and labors of Christian women at home. "To these workers comes the call of Mexican women, 'Come and

help us! Come, and help bear the tidings to those in ignorance! Come, bring the light to those in darkness! Above all, pray for us!"

The last speaker was Mrs. Lewis Bond, of Eski Zagra. In all the trials and discouragements of the first years, the thought, "If these people were what they ought to be, I should not be here," always nerved her to service. It helped her to bear patiently the annoyances of their prying curiosity. Sometimes twenty or thirty would walk into the house, opening closets and drawers, examining the American furniture, and taking many liberties. These occasions were seized upon to obtain a hold upon the women. Showing them some stereoptic views at one time, they exclaimed: "Beautiful, beautiful! America must be like heaven! Why did you leave there?" Such a question opened the way for the story of the world's Redeemer and his sacrifice of love.

The attempt to educate the girls met with strong opposition. "Isu't she a girl?" would be contemptuously asked, when a parent was invited to send a daughter to school. Quiet, persistent effort in this direction aroused opposition from the priests, who publicly anathematized the missionaries, and circulated absurd stories as to their motives. One of these was, that they were paid by the President of the United States to educate the girls, and that they were to be brought to this country to be sold as slaves. A wide door of usefulness had been opened in Bulgaria, through medical work. Knowing but little of the science of medicine, but skilled in simple remedies, more confidence was shown in her ministrations than in the native resident physicians.

A brief *resumé* was given of the causes which led the Bulgarians, crushed for so many years by Turkish rule, to rise and throw off the yoke. The poor people were treated like beasts of burden. It was no uncommon thing for a Turk to ride to his vineyard mounted on the back of a Bulgarian, with a foot in each pocket.

The missionaries actively expressed their sympathy for this down-trodden people; and this kindness, in return for the persecution which had been their portion for years, touched the heart of the natives, and led them to open wider the door which for so long has seemed to be ajar. The address closed, by request, with the repetition of the very vivid account of the flight of herself and others from the burning city of Eski Zagra, given at the meeting in January.

The meeting closed with a prayer for renewed consecration, offered by Mrs. Lemuel Gulliver.

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WE have received from the Secretary of the New York Branch the sad tidings of the death of its beloved Treasurer, Mrs. Myra

Fritcher Knollin. From want of space we can only give the resolutions passed by the Woman's Missionary Society of Syracuse, May 21, 1878.

"Our hearts were filled with pain at the intelligence of the sudden departure of our dear friend and sister in Christ, Mrs. Myra Fritcher Knollin. From the time of the organization of this society, she has been an honored member and a trusted officer. In her religious life with us, one of her characteristics was steadfastness. Her interest in the cause of Christ and her interest in the work of missions, was not a matter of feeling or frames, but a principle for every day of every year. In the success of our plans for usefulness she largely contributed. Faithful in the performance of every duty, she attended to her service with such a spirit of love, with wise judgment and counsel, such enthusiasm and courtesy, that she won all hearts. We ever found in her, kindness of heart in kindest expression. We took sweet counsel together, and delight to record our appreciation of her pleasant disposition, her gentleness of manner, her sanctity of heart, her constancy in self-denial.

Therefore, *Resolved*, That while we bow in Christian submission to the providence of God which calls from us one so greatly loved and so highly useful, we will also tenderly remember her Christian character and her labors of love.

*Resolved*, That we will earnestly seek to carry out the purposes of our organization so dear to her and to us, and be the more zealous, inasmuch as we shall be more needed.

*Resolved*, That we greatly sympathize with her stricken family and friends, and that we communicate to them this, our action, and also to that sister whose service for Christ among the heathen has our sympathy and our prayers. We pray that the Lord may be to each and all a very present help."

SYRACUSE, June 7th, 1878.

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## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MAY 18 TO JUNE 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Biddeford, Pavilion Ch. const. L. M. Mrs. Horace Bacon, \$26.50; 2d Ch., Aux., of wh. \$25 const. L. M. Mrs. Henry G. Hutchinson,

\$40; Boothbay, Aux., prev. contri. const. L. M. M. F. Anderson, \$8; Phippsburg, Mrs. H. S. Loring, \$2; Wells, 2d Ch., Aux., \$30; So. Freeport, Aux., \$40; "Snow-Birds," \$10; Norridgewalk, Aux., prev. contri. const. L.

M. Miss Sarah B. Sawtelle,	\$13;	Athens, a few ladies,	\$2.50;
Hampden, Aux.,	\$4;	Bethel, 1st Ch., Aux.,	\$7;
So. Bridgton, S. S.	\$15;	Belfast, Aux.,	\$20;
"Youths' Mission Circle,"	\$5, const. L. M. Mrs. Frances A. Palmer;	Mrs. Frances D. Johnson, const. herself L. M.,	\$25;
Skowhegan, Aux.,	\$3.75;	Deering, Aux.,	\$5.55;
West Falmouth, Aux.,	\$11;	Saccarappa, Aux.,	\$10;
Machias, "Mission Circle,"	\$40;	Portland, Aux.,	\$68.34;
"High St. Ch. Mission Circles,"	\$150;	Waterford, Aux.,	\$20;
Thomaston, Aux.,	\$15;	"Morning Star Circle,"	\$20;
Rockland, "Golden Sands,"	\$10;	Lewiston, "Mission Circle,"	\$30,
			\$672 64
Augusta.—Mrs. T. Lyford,			1 00
			<hr/>
Total,			\$673 64

*Fem. Dep. Armenia College.*

<i>Maine Branch.</i> —Lewiston, Pine St. Ch., Aux.,	\$31;	Deering, Mrs. N. Valentine, const. L. M. Miss Celia E. Valentine,	\$25;
Foxcroft and Dover, Aux.,	\$21.23;	"Merry Workers,"	\$6.80,
			\$84 03

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Abby E. McIntire, Treas. Hampton, Aux.,	\$15;	Mason, Aux.,	.75;
Nashua, Aux.,	\$55;	Mrs. Alexander, const. L. M. Miss Sarah Alexander,	\$25;
Olive St. Ch. "Mission Helpers,"	\$70;	Peermont, Aux.,	\$6;
Hopkinton, Aux.,	\$14;	Atkinson, Aux.,	\$10.23;
Bath, "Excelsior Mission Circle,"	\$9;	Camden, Aux., prev. contri. const. L. M. Mrs. Edmond Hill,	\$20;
Chester, Aux.,	\$32;	Derry, 1st Ch.,	\$51;
Hamstead, Aux.,	\$15.70;	"Willing Workers,"	\$5;
Jaffrey, Aux.,	\$12;	Kcene, 1st Ch.,	\$47;
Lyme, Aux.,	\$12;	"Mission Circle,"	\$20;
New Boston,	\$21.35;	Children, for Madura,	\$2.65;
Newmarket, Aux.,	\$11;	Portsmouth, "Rogers Circle,"	\$40;
Raymond, Aux.,	\$14;	Salem, Aux.,	\$5;
"Rain Drops,"	\$15;	Stratham, Aux.,	\$15.50,
			\$544 18
Keene.—Young Ladies' Mission Circle,			5 00
			<hr/>
Total,			\$549 18

VERMONT.

<i>Vermont Branch.</i> —Mrs. Geo. H. Fox, Treas. Brattleboro', Aux., of wh. \$25 const. L. M. Miss Helen E. Thompson,	\$73.80;	Burlington, Aux.,	\$75;
Manchester, "Mission Circle,"	\$10;	Clarendon, Aux.,	\$1.50;
Derby, Mission Soc'y,	\$5;	Springfield, Aux.,	\$25;
Charlotte, Aux.,	\$5;	Hartford, Aux.,	\$25;
Orange, Aux.,	\$6;	Fair Haven, Aux.,	\$13;
Cambridge, Aux.,	\$7.25;	Rutland, Aux.,	\$13.37;
Expenses, \$5, balance,			\$254 92
Brattleboro'.—Mrs. Henry Glover,			1 00
			<hr/>
Total,			\$255 92

MASSACHUSETTS.

<i>Amesbury.</i> —Aux.,			\$33 75
<i>Andover.</i> —So. Ch., cl. of girls, \$8;	Free Ch., const. L. M. Elvira A. Foster,	\$25, Aux., prev. contri. const. L. M's Mrs. Austin Phelps, Mrs. L. K. Bowers,	\$23,
			56 00
<i>Auburndale.</i> —Aux.,	\$35;	Cong. S. S., for work in Spain,	\$50,
			85 00
<i>Berkshire Co. Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, 1st Ch., Aux.,	\$44.53;	"Snow-Flakes,"	\$5;
So. Ch., "Little Helpers,"	\$10;	Hinsdale, Aux.,	\$24;
Stockbridge, Aux.,	\$8.25,		\$91.78
<i>Berlin.</i> —Mrs. Catherine Larkin,			2 00
<i>Boston.</i> —Berkeley St. Ch.,	\$120;	"Lamplighters,"	\$9;
Old Colony Mission Sch., pupil Inanda,	\$30;	Central Ch., Mission Circle's sale, add'l,	\$5;
Old South, In Memoriam, M. A. S.,	\$50,		214 00
<i>South Boston.</i> —Phillips Ch., a friend,			1 00
<i>Boston Highlands.</i> —Highland Ch., Aux., of wh. \$25 by Mrs. S. N. Stockwell, const. L. M. Mrs. G. Edmands; work in Spain,	\$91;	Eliot Ch., Aux.,	\$10,
			101 00
<i>Brookline.</i> —Little Women's Aux., pupil Ahmednuggur,			30 00
<i>Dorchester.</i> —2d Ch., proceeds of sale, \$167.11;	"Beavers Soc'y,"	\$13.29;	S. S., \$56,
			236 40
<i>East Falmouth.</i> —Aux.,	\$7;	"Helping Hands,"	\$2.17,
			9 17
<i>Everett.</i> —Aux.,			5 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Conway, Aux.,	\$25;	Coleraine, Aux.,	\$8;
Bernardston, "Cup Bearers,"	\$5.82;	Greenfield, Aux.,	\$6.39,
			45 21

Groveland.—A friend,	10 00
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas. Amherst, "Mission Circle,"	60 00
Holbrook.—A friend, for China,	10 00
Ipswich.—So. Ch., Aux.,	11 00
Longwood.—Ethel Stanwood's pennies,	2 07
Medway.—Aux.,	15 00
Newburyport.—Aux.,	115 00
Norfolk Conf. Branch.—Mrs. Franklin Shaw, Treas. No. Abington, Aux., \$18.25; "Merry Workers," \$10; Weymouth and Braintree, \$8.50; East Braintree, "Monatiquot Mission Circle," \$5; Rockland, "Children's Mission Circle," \$85,	126 75
Orleans.—Aux.,	2 25
Plymouth.—"Mary Allerton Mission Circle,"	5 00
Sandwich.—Aux.,	6 42
Springfield Branch.—Miss H. T. Buckingham, Treas. West Springfield, Park St. Ch., \$71; Chicopee, 3d Ch., \$30; Springfield, 1st Ch., \$63.30,	164 36
South Essex Conf. Branch.—Miss Harriet K. Osgood, Treas. Salem, Tabernacle Ch., of wh. \$30 by a friend const. L. M. Miss Sarah P. Chamberlain, for Aintab,	180 00
Uxbridge.—Mrs. Ellis,	1 00
Wareham.—"Merry Gleaners,"	30 00
Waqnoit.—Aux.,	5 00
Wellfleet.—1st Cong. Ch.,	3 25
West Medway.—Aux., const. L. M. Mrs. Susan F. Bell,	25 00
Woburn Conf. Branch.—Mrs. S. A. Holt, Treas. Medford, Aux., \$288; Malden, "Star Mission Circle," \$40; Winchester, Aux., of wh. \$25 by Dea. Nathan Blanchard, Burlington, const. L. M. Miss Mary A. Bridge, \$64,	392 00
Wollaston Heights.—"Little Sunbeams,"	1 08
Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Clinton, Aux., \$9.70; Southbridge, Aux., \$35.10; "Messengers of Joy," \$29; Brookside, "Mission Circle," \$41; Cong. S. S., \$15; No. Brookfield, Aux., \$37.80; Miss Edward's S. S. Cl., \$10; Worcester Ladies' Miss'y Asso., of wh. \$25 by Mrs. P. L. Moen, const. L. M. Alice G. Moen; \$25 by a friend const. L. M. Miss Mary E. Sandford, \$354.45,	522 95
Yarmouth.—Aux.,	8 00
Total,	\$2,606 44

Fem. Dep. Armenia College.

Dorchester.—2d Ch., proceeds of sale, \$100 00

CONNECTICUT.

Eastern Conn. Branch.—Mrs. J. C. Learned, Treas. No. Stonington, Aux., \$8.32; Griswold, Aux., \$23.37; Norwich, Park Ch., Mrs. H. P. Williams, const. L. M.'s Mrs. Harriet P. Farnsworth, Mrs. Peter Lanman, Mrs. David Congdon, Mrs. Chas. T. Palmer, \$100; "Thistle Blow Miss. Circle," \$5; Little Circle, \$5; Hanover, Aux., \$5; Mystic Bridge, "Little Circle," \$5; Groton, Cong. Ch., \$18; Greenville, Aux., \$31; "Centennial Girls," \$40; "Little Workers," \$13; Stonington, 2d Ch., \$11.84; Agreement Hill, Aux., \$10,	275 53
East Hartford.—Mrs. Theodore Elmer,	9 40
Greenwich.—2d Ch., Aux., \$46; "Bearers of Light," \$30,	76 00
Hartford Branch.—Mrs. Chas. A. Jewell, Treas. Hampton, Aux., \$21.80; West Hartland, Aux., \$3.25; Windsor, Aux., \$41.40; Mission Circle, \$50,	117 45
Total,	\$478 38

NEW YORK.

Flushing.—A little girl,	\$ 25
Total,	\$ 25

DELAWARE.

Wilmington.—Mrs. Admiral Dupont,	\$5 00
Total,	\$5 00

OHIO.

Findley.—Aux.,	\$21 50
Milan.—Aux.,	31 79
Stebenville.—Young Miss. Soc.,	31 50
Total,	\$84 79

CALIFORNIA.

Havilah.—A friend, work under Miss Hance,	\$30 00
Total,	\$30 00
General Funds,	\$1,683 60
Fem. Dep. Armenia College,	184 03
"Life and Light,"	413 13
Weekly Pledge,	3 00
Leaflets,	2 23
Total,	\$5,286 04

MISS EMMA CARRUTH, Asst. Treas.



## In Memoriam.

Mrs. SUSAN ROBIE, wife of Dr. Edward Robie, of Greenland, late President of the New Hampshire Branch of the Woman's Board of Missions, entered into rest, June 12th. "Come, Lord Jesus, come quickly," were her last words—words of welcome, rather than of parting. Ten years ago DOCTOR and Mrs. ROBIE took for their vacation trip a voyage to India. At Calcutta they became acquainted with Miss Brittan and her zenana work. This direct work for the uplifting of pagan women deeply interested them, and a glimpse of pagan homes prepared Mrs. ROBIE to further foster the purposes of the Woman's Board in our own State. The Rockingham Conference of Churches met at Greenland in June, 1873, when the first public meeting in its behalf took place in the large parlor of the Greenland parsonage, on the edge of a sweet summer afternoon. What to do, or how to do it, was a perplexing question. Most of us were strangers to each other, quaking at the sound of our own voices. How should the meeting be opened? With prayer, surely. But who could pray in the presence of strangers? Mrs. ROBIE at length ventured on the Lord's prayer. It was the most that could be done. Those who remember her prayer in Park Street Church, and at the large gatherings in our State afterwards,—models of devout petition,—will see how the services which she rendered drew out her rich stores of Christian experience and literary acquirements.

She brought the needs of the pagan and the privileges of Christian women face to face, and our duty in view of the contrast, with that serious and impressive earnestness which marked her manner. Nobody responded; the time was short—the ears were coming; but a beginning was made, good thoughts were sown, and this first step towards the formation of a Branch of the Woman's Board was taken. In the fall, the Branch was formally organized at Portsmouth, uniting the few societies scattered over the State in intelligent co-operation. Mrs. ROBIE was elected President. To it she gave thought, counsel, prayer, earnest solicitude and careful work. Her heart was in it. As a presiding officer she was almost unequaled; and when ill-health compelled her to resign, her co-workers shrank from the breach thus made in their ranks.

Exactly five years from that first little meeting in the Greenland parsonage, the Rockingham Conference met at Portsmouth. "The little one had become a thousand;" but she who helped to shape the work was not among the workers. Her earthly work was done—well done; and as prayers for her and the bereaved ones was offered, and responded to by a large assembly of those who knew and revered her, she entered "the home not made with hauds, eternal in the heavens." Who will take her place?

H. C. K.

# Department of the Interior.

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## TURKEY.

### INCIDENTS OF A TOUR.

BY MISS SHATTUCK.

STARTING at about seven in the morning, we made the journey to Antioch in one day. This is one of the roughest, hardest roads in all our field, particularly during the first eight hours. After reaching the level of the Orontes, we found one difficulty which we had not anticipated. For a long distance the path lay near the very edge of the river, just then swollen to a degree unusual even at this season of the year. At one place where the overhanging cliffs leave a path only about three feet wide, and the river usually runs ten feet below, we found the waters close up against the cliffs.

We could ascertain whether the path was entirely washed away, only by allowing one of the muleteers to wade in, feeling the way with his cane. He crossed with the water more than knee-deep, but we feared lest the loaded animals should step outside the path, and be utterly lost in the strong current. Holding our breath, we saw them safely over, and then clambered along the rocks above, clinging to the bushes that projected from the crevices. Remounting, we enjoyed the wild grandeur of the scenery the more for the thought of its Maker, who had again tenderly protected us, when, as hundreds of times before in these rough and perilous ways, there had been "but a step between us and death." Just as the million daisies, which, mingled with other flowers of every color, made a garden of the hillside, were folding their petals for the night, we entered the old city where "the disciples were first called Christians." It is a little company now that meets in our chapel; and excepting this, and a yet smaller band of regular worshipers connected with another mission, we are constrained to feel that few of the many now called Christians there know much more of the Bible than do their Moslem neighbors. They meet and go through various ceremonies with hardly a thought worthy of intelligent worshipers. We were most cordially received by the pastor and his family. Almost their first question was, "Are you

to leave us to-morrow morning?" When assured that we were to stay with them for two whole days, they were more at ease, and we sat down to talk about the work. One cheering item of intelligence was the public confession of sin, and promise of a new life on the part of one of the church-members who had gone far astray in intemperance, the practice of necromancy, and other sins. He seems truly penitent, and it is now two months since he has tasted liquor. He has lost nearly all of his property, but it will be gain to him if his soul be saved through this awakening.

Some of the children of our congregation were attending an Armenian school, but most of them were learning from children in the street to be idle and quarrelsome. I am happy to say we completed arrangements with a young man in Bitias, for opening a school in Antioch, and we are hopeful for the future of the congregation if the school shall prove successful.

Five hours from Antioch brought us to Bitias. We sent here last autumn one of our Aintab girls, to relieve the preacher, who had for a long time maintained day and evening schools besides his other duties. She is doing well; but the poverty here is distressing, and some are not able to attend school on account of their suffering condition. If the silk worms do well this year many will get relief; but this is a very uncertain dependence. One boy in school had on but one garment, and that was a patchwork of pieces no larger than my hand. I was quite unable to tell what the foundation was. Yet, notwithstanding their poverty, these people have begun a church during the past year, having quite outgrown the little chapel. We found it quite uncomfortably crowded on the Sabbath, when the members from neighboring villages were present to partake of the Lord's Supper with us. For burning the lime used in the building, the women and girls brought fourteen hundred loads of brush on their backs, each one having twelve or fourteen loads assigned to her. The more wealthy women paid the poorer ones for bringing their share, but nearly all worked with their own hands. Besides this they carried much of the water, and the men worked in laying the stone and in other ways.

Our Armenian muleteer rose early to attend service at his church on the Sabbath, but returned, saying their denomination had "sunk." He found the key rusted in the lock, and grass growing inside the church. He waited, but no priest came to serve him, so he came back and attended our services all day.

Monday we accepted the invitation of the Hadji Habebli people, and spent the night in their village. This village is only about half an hour distant from Bitias, yet is too far away for the children to attend school, especially in the winter, on account of the mud.

The scenery here is very picturesque. The naturally steep, rough mountain sides are terraced, to form mulberry orchards and vegetable gardens; while here and there beautiful waterfalls are seen, and at one place stands an old mill, which serves both villages. Quite a company gathered about us in the evening. Some brought passages from the Bible to be explained, while all inquired eagerly about a teacher for their children. There is no Armenian school at present, and the people are demanding that the Bible in their own language be read in the old church, instead of the muttering and mumbling in an unknown tongue to which they have been accustomed. We have but one person that could be sent as a teacher, and he is inexperienced, while other circumstances make it uncertain whether he could go. Only one of the five or six women calling themselves Protestants can read. I could only urge them to meet regularly for prayer once a week, to try to strengthen one another, and, above all, to secure help from the great Teacher, till some one can be sent to work among them.

The next morning we went down to Yagoon Olook. On the way we stopped to examine the ruins of an old church probably built fifteen or sixteen hundred years ago. It was beautiful even in ruins, with its massive stones highly ornamented, and as perfect to-day as when first cut. I have never seen such elaborate ornamentation in these regions before. A rude altar has been recently built of some of the finest stones. They look foreign under the shanty-like roof that covers them. Here the people offer sacrifices of animals in times of calamity, with various Armenian rites, after which they cook and eat the offering in the midst of festivities. Some of the beautiful stones had also been used as fire-places.

It was yet early when we arrived at Yagoon Olook, for the two villages are near together. Dismounting at the parsonage, we found it occupied by the teacher and his pupils. The preacher, an old man, left with his family for Aintab, last autumn on account of his infirmities. The teacher was an Armenian until within a year. Now he and all his father's family have become Protestants, and, in the absence of other helpers, he is teaching the children, and the grown people, too, as well as he can. He has learned, by himself, some Arabo-Turkish, a little Greek and Hebrew, something of Arithmetic and Grammar, and is exceedingly desirous to attend school. He is doing well as a teacher, and we are glad that the people are not left wholly without a helper. But the poor women are very needy, not one of them being able to read. Two years ago when I was there, the work was newly-opened, and eighteen or twenty women came to listen to our reading in the chapel. This time forty-five or fifty women were present, and nearly thirty

children. Then only three or four of the women were called Protestants; now six are church-members, and many more attend the services regularly. I read from the third chapter of John, and tried to explain the way of life; but there were the usual interruptions in such a company. First, a baby cried; then an older child made still greater disturbance. Yet again, one of the women explained to a companion, in her *patois*, that which had not been understood when spoken in Turkish. One little girl five or six years old, came and stood by me, looking in my face all the time as I read. When I proposed that we should close with prayer, one requested a hymn. So I asked what they would like. They chose, "How sweet the name of Jesus sounds." A woman about forty years of age began, and others soon joined her, singing more sweetly than many who have had long years of training—and they certainly sang from the heart. It was a precious privilege to be among these fresh Christians, and many inquiring ones. They urged our staying a week with them, and could not understand why it was so necessary for us to hasten home to the work we had left in Kessab. "We are all alone;" "we are orphans;" "we can't read;" "we don't know anything," were their pitiful expressions. I promised them I would see them again in two or three months, and that in the meantime we would do all that we could at our annual meeting to secure for them a good pastor and wife to labor among them. But when I counted nine places as large as this without a preacher, and only three students who would be ready this year to fill such positions, they looked sad and very doubtful. Truly, the field is great, and the harvest might be great, if these places were faithfully worked by earnest Christians. But where are the needed laborers?

Our tour took us from Kessab just one week and one day. We returned with fresh courage to work here, having seen the sure progress of the Gospel, notwithstanding many discouragements in places about us. The men and women in Kessab are in a very dull state, but the children are doing finely, both in the day school and in the Sunday School. In the latter they are committing Scripture to memory, and show a zeal that is delightful. Our hope is with the young.



"It is said that each family in China spends annually for the worship of its ancestors, an average of at least one hundred and fifty dollars. How many families of professing Christians spend annually for the spreading of the Gospel of our Lord Jesus Christ not one penny."



# Home Department.

## STATE ANNUAL MEETINGS.

### MICHIGAN.

THE Michigan Branch held its fifth annual meeting at East Saginaw, May 22d.

The report of the Secretary and of the Vice-Presidents of the local conferences show the following interesting facts: There are in the State one hundred and three societies auxiliary to the W. B. M. I., with an aggregate membership of 2,570. Eleven of these have been organized during the past year. The number of mission bands and contributing Sabbath Schools has increased from twenty-one to thirty. Receipts from auxiliaries are \$3,698. The amount contributed by the children, \$393, makes the aggregate of receipts \$4,091. Of the one hundred and fourteen churches where no missionary societies exist, eleven only have a membership exceeding seventy-five. Eighteen have a membership of between fifty and seventy-five. Forty have a membership of between twenty-five and fifty. To the Sabbath Schools, with their 20,000 children, and to these smaller churches, the Branch is looking for its increase in workers and funds during the year to come. The morning session closed with a devotional meeting, led by Mrs. Moses Smith, President of the W. B. M. I.

Brief addresses were given in the afternoon by Dr. Alden, of Boston, and Rev. S. J. Humphrey, of Chicago. A paper by Mrs. Angell, of Ann Arbor, on the reasons for Woman's Boards, was followed by a discussion participated in by Mrs. Smith, Mrs. Eddy and others. A very interesting paper prepared by Miss Dwight, daughter of Dr. Dwight, of Constantinople, on "Our Relations to the Foreign Missionary Work," was read by Mrs. Waterman.

The following officers were elected for the ensuing year:

President, Mrs. L. Kassick, Jackson; State Secretary, Mrs. M. H. Bruske, Charlotte; Treasurer, Mrs. Geo. H. Lathrop, Jackson. Vice-Presidents: Eastern Conference, Mrs. Z. Eddy, Detroit; Jackson Conference, Mrs. J. B. Angell, Ann Arbor; Marshall Conference, Mrs. H. A. Gallup, Marshall; Grand River Conference, Mrs. C. C. Ellsworth, Greenville; Genesee Conference, Mrs. L. E. Gould, Owosso; Southern Conference, Mrs. Louise Robbins, Adrian; Kalamazoo Association, Mrs. S. E. Bingham, Allegan; Grand Traverse Conference, Mrs. J. E. Balch, Benzonia; Western Conference, Mrs. R. S. Thompson, Muskegon; Northern Central, Mrs. O. B. Waters, Hersey.

Some time was devoted to a discussion of "What can be done to instruct Children in the Work of the Board?" Mrs. Corning, Mrs. Eddy, Mrs. Bruske, Mrs. Smith and others spoke upon this subject.

A resolution thanking the ladies of East Saginaw for entertainment, and the trustees of the M. E. Church for the use of their house of worship, was adopted by a rising vote. Prayer by the President closed this pleasant and profitable meeting of the Michigan Branch—the last, perhaps, that will be held in connection with the State Association, as a change in time and place of meeting is contemplated.

### ILLINOIS.

The Woman's Missionary Meeting held May 29, at Galesburg, had special interest for the ladies of Central and Southern Illinois, since the question brought prominently forward for discussion and action, was, "Will the Auxiliaries of the W. B. M. I. in this section, unite with the Branch organized a few years ago in the northern part of the State, or form a separate organization?"

Mrs. C. H. Case, of Chicago, presided, by request of the committee of arrangements. A letter of greeting from Mrs. Moses Smith, President of the W. B. M. I., introduced the subject upon which action was desired. A brief statement of the object and work of the W. B. M. I., and of the advantages to be looked for from branch organizations, was read by Miss M. E. Greene.

A cordial invitation from the Northern Illinois Branch to the other auxiliaries of the State to unite with it, was presented by Mrs. Case, as a member of a committee appointed at its annual meeting in February, to confer with the ladies gathered at this time. Mrs. Clendenin, of Galesburg, offered a resolution in favor of the acceptance of this invitation. After some discussion, the subject was referred to a committee of five, consisting of one lady from each of the four local associations not already included in the Northern Illinois Branch, and one from that organization. This committee reported in the afternoon by their chairman, Mrs. Wyckoff, of Beardstown, that "on account of the small number of ladies present from Southern Illinois, they would recommend a union with the Branch already existing, in the hope that at some future day a separate organization may be formed."

The committee also suggested the name of Mrs. C. L. Post, of Springfield, as Vice-President for the Southern Association; Mrs. H. G. Pendleton, Chenoa, for the Central Association; Mrs. E. Anderson, Quincy, for the Quincy Association; and Miss Mary A. West, of Galesburg, for the Central West Association.

The name of Mrs. S. D. Clendenin was afterward substituted for that of Miss West who declined to serve, and thus amended, the report was accepted and adopted.

But the interest of the meeting was by no means confined to matters of business. Miss West's memorial of Miss Whipple, a missionary of the W. B. M. I. among the Dakotas, referring largely to incidents of her early life, as illustrating her natural qualifications for missionary service and the providential training and leading by which she had been brought into it; Mrs. Jenney's graphic account of her experiences of travel in European Turkey, and of work at Monastir; and Mrs. Thayer's touching appeal in behalf of the women of Central Turkey, will not soon be forgotten by those who were privileged to listen.

Two societies of young people, the "Prairie Gleaners" and the "Philergian Society," reported through their secretaries, and it was interesting to trace the connection between the study of missionary subjects, and the choice of missionary service as a life-work. Several who have been members of these societies in former years, have since been actively engaged in the foreign field.

Brief addresses from Dr. E. K. Alden, of Boston, and Rev. S. J. Humphrey, of Chicago, rich in encouraging facts, and helpful, stimulating thoughts, were received with marked attention.

In addition to the opening devotional exercises of each session, the last half hour of the forenoon was given to similar services, conducted by Mrs. Mills, of Canton. A well-trained choir aided through the day in the service of song, and at the close of the afternoon, appropriate and earnest words of exhortation and of prayer by the President, Mrs. Case, brought to an end this important and delightful meeting.

#### IOWA.

The Iowa Branch of the W. B. M. I. held its second annual meeting in Tabor, May 30.

As Tabor is in the extreme south-western part of this State, but few of the officers were present, and many of the auxiliaries were not represented. But the meeting was not wanting in interest and enthusiasm. The time was altogether too limited to give opportunity to all who were ready to talk of the grand work. Over one hundred ladies were present to be influenced by the zeal and loving earnestness of the President, Mrs. G. F. Magoun, and the Secretary, Mrs. L. F. Parker. The Secretary's report was of such interest, that we voted to have it printed for circulation in

the auxiliaries. It was shown that there had been progress in all directions during the year, especially in organized, systematic work. Twelve new societies have been formed.

Some encouraging reports were given by Vice-Presidents. Mrs. Chase, of Green Mountain, reported a gain of sixty per cent in contributions in Central Association during the year. This was thought to be due largely to the fact that the Societies were working for a specific object.

Several ladies made suggestions as to methods of interesting children, especially *boys* in the work. No missionary was present, except Miss Townshend, whose home is here,—her American home,—but her heart is in Jaffna, in the school in which she has labored the past ten years, and to which she hopes to return. Her address was full of encouragement and inspiration to Christian work.

A letter replete with suggestions as to the means of keeping up an interest in Missionary Societies, was received from Mrs. Robbins, of Muscatine, and read by Miss Wright, of Tabor.

The officers of the past year were unanimously re-elected, two changes only occurring—Mrs. Robbins, of Muscatine, elected to fill the place of Vice-President, made vacant by Mrs. Thacher's resignation, and Mrs. Houghton, of Tabor, that vacated by Mrs. Todd.

We had hoped for the presence of the President of the W. B. M. I., but she could not be with us bodily; instead, she sent a cordial letter of greeting. The meeting was closed by prayer from Mrs. Magoun and the singing of the Doxology.

H. E. MARTIN, *Sec'y.*

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## OUR YOUNG MISSIONARY AT ERZROOM.

BY MISS M. H. HENRY.

THE flickering leaf-shadows of a perfect summer's day drifted over no fairer group than was gathered in the chapel of Fox Lake College, in the summer of "'72," to receive from their reverend President of Trustees the diplomas gained by years of earnest study and faithful toil. The fair faces were full of tender seriousness, the voices hushed, as the solemn words that sent them out from their sheltered girlhood into the work of the world were pronounced, and the glory of a consecrated womanhood became theirs to win. And upon no gentle breeze came a whisper of the call that should so early summon three of that bright band from the broken hopes and unfulfilled longings of the earthly, into the perfect glory of the Heavenly work.

For the "Crown" casts no shadow before it, and in the heart of the one to whom we now offer our loving tribute, there was no

thought of sadness that day. No vision of weary days and nights of journeyings came to her on the sunlight; no voice of the starving thousands of Turkey floated over the Western prairies. But upon the purposes and the life of Cilla Nicholson, even then the Master had set His seal, and in His sight she was a "chosen vessel." Others saw only the slight frame, the dark eyes looking afar off, the "beautiful-haired girl." God gave her the spirit of one of His martyrs. It was fitting, then, that one should choose as the subject of her essay, "A Woman was Leader of the Deed," who six years later could write amid the horrors of a besieged Turkish town, with murder and cruelty on every hand: "I feel badly at leaving Erzroom because others are sick, when I want to stay so much; I want so much to work among these women. I cannot see why it is such a terribly out-of-the-way thing for me to remain here alone with natives, even if others are not here. There may be things I do not understand." Was ever woman leader of a braver deed than this?

A childhood and youth as a student had developed as marked powers the same traits of perseverance and faithfulness that led her in later years to hail even moments snatched from sea-sickness, for the study of an unfamiliar and difficult language. Of her gentleness and amiability of disposition, those who knew her in these younger years could add no more to what was written by an associate of the last year of her life: "She was one to be loved and trusted, and whose judgment was to be respected. There was a rare blending of gentleness and firmness in her disposition."

And when to these lovely graces God added in her girlhood the yet tenderer grace of His spirit, she quietly, as was her nature, took the gift into her inner heart, and it became the alabaster box whose precious perfume, even her own life, she poured out gladly at the Master's feet. It was during the last two years of her school course, that, in her own words, "dnty first led me to the thought of giving myself to the work of Foreign Missions." But "I am so unworthy," was all her sensitive, conscientious nature dared at first reply. Still the desire lived and strengthened. When the class chose for their motto, "*Lulasti* — Let us live as seeing the Invisible," she accepted it as of peculiar significance to herself. "I pray He may give me great grace to live for Him," she said; "it is what I want."

Four years of highly acceptable teaching in Lincoln, Neb., and then came the hour for decision. Should she enter the School of Design in Philadelphia, and perfect herself in art, for which she had a marked talent? or, obeying the never-silent voice of her soul, accept as her command, "Go ye into all the world?" And through the



leading of the Holy Spirit, she was enabled to write in that wonderful letter of offering, "Such a blessing as comes with the giving up all to Jesus. How near I can now get in prayer to Him who loves to have His children come to Him. The question now is why I did not do it before. Well do I realize my infirmities; but if the Master can use me in any way for the promotion of His cause, gladly and most willingly am I ready to be used in the way He may direct."

In this spirit Miss Nicholson, under the support of the W. B. M. I., left America, Sept. 16, 1876, in company with Mr. and Mrs. Cole, returning to their field. It had been expected to associate her with Miss Van Duzee, in the school and woman's work at Ezroom, of Asiatic Turkey; but the failure of Miss Van Duzee's health necessitated absence, and they only met in London for a few days. Then came that terrible Russo-Turkish war. The missionary families retraced the weary ten days' journey from Erzroom to Trebezond, rising at three, breakfast, prayers, and then "over mountains and through valleys," meeting murderous hate and contempt in the hundreds of brutal soldiers who passed them, until, wearied out, at sunset they sought in some deserted village a bare hut for a little rest. After a few months' tarrying by the Black Sea, again the three, Mr. and Mrs. Cole and Miss Nicholson, braved the terrors of that long journey through a war-devastated country, and entered once more the city of their appointment. Here, through those dark winter days of '77 and '78, as Dr. Clark says, was wrought out "an example of the loftiest self-denial and Christian heroism, worthy of the best days of the church." As the hostile armies drew nearer, and finally sat down around the devoted city, English missionaries, consul and American missionaries all gone, these three were left alone in a foreign city. Starvation and disease in every form threatened them. People died by the scores, and were buried like dogs, or left unburied in the streets. Death laid his hand upon two little ones in Mr. Cole's family. Still Miss Nicholson writes: "I am so glad I have been here through this fearful winter. We are now keeping from starvation some twelve hundred human beings; every morning we spend two or three hours in the distribution of bread to the poor creatures, who throw themselves at our feet and beg for a morsel for themselves and their starving children; and with it we drop some words which we pray may be for their soul's salvation."

This was her missionary work, the highest in His sight who said, "Ye have done it unto Me." And He thought it enough. With the coming of the spring-time His "well done" was spoken, and the weary laborer found rest. Only one week of waiting by the

riverside; a few days of intense suffering, of fierce delirium, and the sweet face of our friend took His seal of eternal peace. "Break it gently to my friends, to my mother, if I am taken away," she had said before they thought her dangerously ill; and then added again and again, "The Lord knows it all; yes, He knows it all." As weakness increased, she said more than once, "It is very sweet dying; and yet, I hope many of the girls from the West will come out here for missionary work. Tell them there is a great deal to be done here. Tell them in America that they don't know anything about how it is here; many workers are needed, but there are only a few. I hope the West will supply very many, especially Nebraska."

This was on Saturday. That night the mania of disease settled on her spirit, and blotted out all consciousness. The next two days she was more quiet; but on Tuesday the issue seemed so doubtful that Mr. Cole ventured to tell her their fears. "Yes, yes," she said, when asked if Jesus was near; "O certainly," to her love for Him. But her last messages had been her consecration and her life, and no other was needed. Rapidly her strength failed, and at a quarter before nine of Wednesday evening, with only Mr. Cole and the Armenian girl with her, who had cared for her, she fell quietly asleep to awake in His presence. Kind hands performed the last offices; a simple service in English was spoken; and in alien soil, thousands of miles from her early home, rests the form of our Western girl. Gentle be the breezes of Ararat that bend the grasses above thee; tender the light of the evening star that shines alike on thy grave and the sepulcher of the Holy Land. "She was such a nice lady, but the Lord took her," said the little Trebezond girl. With Isa, let us believe "The Lord took her."

NORTH BENNINGTON, VT.

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" Her few brief hours of conflict past,  
 She finds with Christ deep rest at last;  
 She breathes in tranquil seas of peace;  
     God wipes away her tears — she feels  
     New life, that all her languor heals;  
 The glory of the Lamb she sees.

" A shoreless ocean, an abyss  
 Unfathomed, filled with good and bliss,  
 Now breaks on her enraptured sight;  
     She sees God's face; she learneth there  
     What this shall be, to be his heir —  
 Joint heir with Christ, her Lord, in light."

# RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM MAY 15, TO JUNE 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

## OHIO BRANCH.

Mrs. M. B. Monroe, Akron, Treas.	
<i>Andover.</i> —Aux.,	\$2 33
<i>Atwater.</i> —Aux.,	18 00
<i>Canfield.</i> —A friend,	1 00
<i>Cincinnati.</i> —Vine St. Church, Young Ladies' Soc., for Bible Reader near Cesarea,	48 00
<i>Cleveland.</i> —1st Cong. Ch. Aux.,	8 00
<i>Columbus.</i> —High St. Ch. Aux.,	12 00
<i>Conneaut.</i> —Aux.,	16 00
<i>Corry, Pa.</i> —Aux.,	3 00
<i>Cuyahoga Falls.</i> —Aux.,	25 00
<i>Elyria.</i> —Mrs. Ely,	5 00
<i>Four Corners.</i> —Aux.,	11 25
<i>Medina.</i> —Aux.,	22 75
<i>North Amherst.</i> —“Willing Workers,”	17 50
<i>Stuebenville.</i> —“The Young Mis- sionary,	2 30
<i>Twinsburg.</i> —Aux., for Miss Parmelee,	12 00
<i>West Andover.</i> —Aux.,	2 50
Total,	\$206 63

## INDIANA.

<i>Michigan City,</i>	\$25 00
Total,	\$25 00

## MICHIGAN.

<i>Armada.</i> —Aux., for Miss Pinkerton, and with prev. contri. to const. Mrs. A. M. Dobbelaere, L. M.	\$21 00
<i>Galesburg.</i> —Aux.,	28 00
<i>Jackson.</i> —1st Cong. Ch. Aux., for Miss Hollister, and to const. Mrs. C. F. Billings, Mrs. George D. Wolcott and Mrs. Wm. A. Boland L. M's,	100 00
<i>Morenci.</i> —Aux.,	5 50
<i>North Adams.</i> —Aux.,	9 38
<i>Pinckney.</i> —Aux.,	5 00
Total,	\$168 88

## ILLINOIS.

<i>Blue Island.</i> —Aux.,	\$5 00
<i>Buda.</i> —Aux.,	4 00
<i>Chicago.</i> —Plym. Ch. Aux.,	20 10
<i>Elgin.</i> —Young Ladies' Miss. Soc., for Kobe Home, Japan,	25 00
<i>Lyonsville.</i> —Aux., for Samo- kov School,	8 60
<i>Rosemond.</i> —Proceeds of Ferns for Miss Shattuck,	2 08
<i>Turner.</i> —Aux., for Manissa School,	11 00
Total,	\$75 78

## WISCONSIN.

<i>Kinnickinnic.</i> —Ladies of Cong. Ch.,	\$4 75
<i>Mazomanie.</i> —Aux.,	8 15
<i>Platteville.</i> —Aux., for Miss Calhoun,	18 00
Total,	\$30 90

## IOWA.

<i>Alden.</i> —Aux.,	\$2.00
<i>Chester Center.</i> —Aux.,	12 00
<i>Marion.</i> —Aux.,	19 80
<i>Monticello.</i> —Aux., of wh. \$5 is for Japan,	18 31
<i>Traer.</i> —Aux., for Akhissar School,	11 37
Total,	\$63 48

## MISSOURI BRANCH.

Mrs. J. H. Drew, St. Louis, Treas.	
<i>Kansas City.</i> —Aux.,	\$14 50
<i>St. Louis.</i> —Mrs. Slawson,	1 00
Total,	\$15 50

## KANSAS.

<i>Topeka.</i> —Aux.,	\$8 00
Total,	\$8 00

## NEBRASKA.

<i>Crete.</i> —Aux.,	\$10 00
<i>Greenwood.</i> —Mrs. C. A. M.,	5 00
Total,	\$15 00

## DAKOTA.

<i>Sioux Falls.</i> —Aux.,	\$2 15
<i>Yankton.</i> —“Willing Hearts,” proceeds of fair, \$56; month- ly pledges, \$6.40; wh. const. L. M's Miss Lulu Etter, Miss Maud Trip,	62 40
Total,	\$64 55

## MISCELLANEOUS.

Envelopes and Pamphlets,	\$4 33
— a friend,	2 00
Total,	\$6 33
Total for the month,	\$680 05
Previously acknowledged since Nov. 1, including amount cred- ited by Rev. C. H. Wheeler, \$8,848 32	
Total,	\$9,528 37
MISS MARY E. GREENE, Ass't Treas.	



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Life and Light for Woman

Princeton Theological Seminary-Speer Library



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